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INTERNATIONAL BIBLE STUDY.

May 1*st*, 1881.——*Luke* II. 25-35.

"Simeon; the same was just and devout, waiting for the consolation of Isarel; and the Holy Ghost was upon him." When the Son of God appears the sons of God experience the mysterious attraction, and draw near to him from their several obscurities. Here is one whom the great people in Jerusalem knew little or nothing of, but he was enjoying very intimate and blessed communion with the King of Kings, and a special promise had been made to him that he should not leave the earth until he had seen the Messiah, beautifully designated the Consolation of Israel, i.e. of the true Israel. His was then a charmed life and no casualty, no laws of nature, could come between him and the fulfilment of the divine promise. He was just; loving his neighbour as himself, and showing it by a strict regard to all the claims of his neighbour. No man had any occasion to say to him, Pay me that thou owest. He was devout; ever conscious of the claims of God upon his affections, his homage, his all; and taking care to show his love to God by showing kindness to men. Knowing him to be just as well as devout, they were willing to listen to his thoughts about the coming Messiah. The Holy Ghost who now reveals Christ to believers, formerly animated the hopes of those who were looking for him, showing them how to prepare for his coming, and after what manner to expect it.

"And he came by the Spirit into the temple." He was divinely led to enter at that particular juncture. There was to be no further opportunity of seeing the Messiah in Jerusalem for many years.

"To do for him after the custom of the law." To present the child formally to the Lord, to consecrate him to his service, to acknowledge publicly that as a child of Abraham he belonged to the Lord and was to be brought up as such.

"Now lettest thou thy servant depart in peace." This is not a prayer, but a statement that now God is permitting him to depart in peace, having seen the promised One. He could go in peace, leaving his country and his people in the hands of the Christ. It was but a babe, indeed; but God knew that in this babe, was the hope of the world.

"Mine eyes have seen thy salvation which thou hast prepared before the face of all people." How unspeakably happier are we who know the adult and crucified and risen Saviour, and who have within reach his gracious words, and all the story of his immense love. "A light to lighten the Gentiles, and the glory of thy people Israel." Simeon had read the Scriptures carefully and he was so far free from the prejudices of his people that he could cheerfully hail the statements of the prophets as to the great spiritual blessings that were to come to the Gentile world through happy Israel ruled by the Prince of peace.

"And Simeon blessed them and said, This child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against." 34. That is, for the fall of many and for the upstanding of many. The truth of God revealed in him will prove a condemnation to those teachers and others whose words and works are not in harmony wtherewith, and will be for the uprising and honourable acknowledgment of those who humble themselves before him and receive him as their Saviour and Teacher. The comparison is to a stone,—to some a stumbling-block, to others the Rock of ages. Christ was a sign much spoken against; he endured the contradiction of sinners. He himself was a sign to that evil and adulterous generation, for God was manifest in him, and in rejecting him they rejected God, showing plainly that they knew not God and desired not the knowledge of him.

"Yea, a sword shall pierce through thy own soul also." 35. This word *also* is significant, suggesting that Christ was to undergo some great sorrow and humiliation and agony the contemplation of which should be harrowing to her. The leading thought in this brief address to the mother of Jesus, is that Jesus was to be a man of sorrows and on some great occasion was to be a sign looked upon by the people. As Christ himself expressed it: "I, if I be lifted up, will draw all men unto me. This he said, *signifying* what death he should die."

"That the thoughts of many hearts may be revealed." Christ said if I had not come among them they had not had sin, but now have they no cloak for their sin. He came to unmask the religionists of his day and pour the truth of God upon all men, revealing them in their true character. And just so far as he is faithfully preached to-day, the same result is witnessed. Men who see no beauty in him that they should desire him as their Guide, men who see not the righteousnesss, loving-kindness and truth of God in his expiatory death, thereby declare that they are without God in the world. Thus judgment is a process that is continually going on wherever Christ is faithfully and fully preached, orally and in the way of obedience, and at the last day men will find that they have already judged themselves unworthy of eternal life and pronounced their own sentence of banishment from the presence of the glory of God. If our Gospel be hid it is hid to them that are lost.

.... Our Lord God is like a printer, who sets the letters backward; we see and feel Him set the types, but here we cannot read them. When we are printed off, yonder in the life to come, we shall read all clear and straightforward. Meantime, we must have patience.

.... A single sin, however apparently trifling, however hidden in some obscure corner of our conciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.

WEEKLY REVIEW.

—An English correspondent says:

"A motion for discontinuing the spirit ration in the army is about soon to be brought before the House of Commons. This would be a mistake. When men are exposed to wet and cold continually, especially the former, a spirit ration is needed. Besides, it is popular, and nothing excites men to a spurt more than an extra ration of spirit at the right time."

Granting for the moment that the spirit ration is necessary when men are exposed to wet and cold, we would ask how many days in the year on an average is the British soldier exposed te wet and cold? Altogether perhaps a week out of the fifty two, or about two per cent of the time. Why then give him his spirit ration every day in the year, exposure or non-exposure? In these days of economy it seems very strange that the authorities should be willing to throw away so much money in habitually supplying what is only exceptionally needed. But those who have given most attention to the subject, medical men of high repute, assure us that it is not helpful to the soldier even when exposed to wet and cold. And the thing has been tested. Some of our most distinguished arctic explorers have found out that they and their men could most successfully go through the severities of an arctic winter without spirits of any kind. A good meal and a cup of coffee furnish all the physical stimulus that a man needs to do the best with his bodily powers. For our part we are very glad indeed to see that such a motion is to be brought forward in the house. What is surprising is that the same spirit ration that is thought to be so necessary to the soldier when exposed to wet and cold, is thought to be equally necessary in a hot and dry climate. People in India, that is, English people in India, think alcoholic stimulant a condition of life in this country. The only satisfactory explanation of these inconsistencies is that people like to drink, and the flimsiest reason that falls in with their inclination is stronger than a cable argument that would draw in the opposite direction. In the British army in India Mr. Gregson may point to ten thousand abstainers, testifying that it is well with them since they left taking the spirit ration.

—Four intoxicated mariners belonging to H. M.'s Str. *Jumna*, hired a jolly-boat the other night to go aboard of their vessel, and, when half way there, threw the four Native boatmen into the sea, rowed the boat to their ship when they turned her adrift and went on board. The men could swim, and were happily picked up by a dubash's boat before their strength gave out and before falling in with a shark. The four seamen of H. M. were convicted (of what?) and sentenced to pay a fine of Rs. 30 each, and Rs. 10 each towards the cost of prosecution. We confess that this sentence takes us by surprise. It is a marvel and a mercy that none

of the Native boatmen lost their lives, but the act of throwing four men overboard in the Bombay Harbour and at the midnight hour, does not seem to us one that can be safely treated as a freak to be condoned by a fine of three pounds.

—A WRITER, quoted in our Epitome, is of opinion that the Opium revenne is now of such uncertain continuance that it ought not to be treated as income but as capital, and every thing arranged with reference to its possible early discontinuance. That this is the impression of the Secretary of State for India, would seem to be indicated by the instructions given by him as to the minimizing of it in the Budget Estimates. Coming events cast their shadows before.

—EARL CAIRNS has been denouncing in terms of great eloquence and argumentative force the recent peace patched up with the Boers. There is a great deal in the concluding chapters of the history of the difficulty with the Boers that is deeply humiliating, and ill-calculated to inspire frontier states with confidence in England; but the real fault was in the measures that aroused the Boers to take up arms. Lord Cairns says, "It is just a hundred years since the pages of the annals of England were darkened by the surrender of Burgoyne and Cornwallis." Lord Cairns will hardly maintain that it would have been better for the world or even for England, if the American colonies had been defeated in their attempt to achieve independence. There too the fault was in the measures which aroused that feeling of intense dissatisfaction in the colonies.

—LORD Beaconsfield passed away on the morning of the 11th, last Tuesday. Death is the sheriff of an unseen Power, and men are made sensible of the unspeakable majesty and absoluteness of that Power when, at his bidding, the highest of earth's potentates are compelled to go with the promptness of the meanest serf into the presence of the Lord of all. Over the dead body of Louis xiv. was uttered the sentence 'There is none great but God,' a truth to which it would have been well to have called his attention while he could hear. The life of Lord Beaconsfield has been very remarkable, showing how it is sometimes given to a man who believes in his own star, who dares attempt to climb the highest ladder, who exercises perpetual vigilance and sagacity in the study of men and circumstances, and who is not controlled by any quixotic devotion to unpalatable truths, to attain to a great eminence. His political career has synchronized throughout with the reign of Queen Victoria, though before her accession he had attracted attention by his novels. A contemporary calls attention to the fact that Disraeli was never at a college or a public school.

—A letter from Shanghai in the (London) *Times* says:

"Regarding the effect of opium on the Chinese nation, there is by no means a consensus of opinion that it is thoroughly bad. That it enslaves, enfeebles, and may kill all who take it in excess is incontestable. That it improverishes all except the well-to-do is equally incontestable. But there are two things that may be said in favour of it. As it is a pleasure (or a vice) which it is quite possible to enjoy moderately, the vast majority of smokers take their opium as most Scotchmen do their whisky—in moderation; and a Chinaman stupefied is a much less terrible person than a Scotchman drunk. Be this as it may, so long as the Chinese do not interfere with the production of opium within their own borders in any manner which can be considered either genuine in purpose or effective in deed, the question of the supply by India to China of opium hardly comes within the domain of practical politics, So long as the Chinese not only allow the free cultivation of the poppy by their people, whether in the west or the east of China, but regard native-grown opium as a valuable and legitimate source of revenue, the cry that England is forcing opium on China is unfair and untrue, and statements such as that made by a now responsible member of the present Government, that 'the opium traffic gravely imperils our friendly relations with the Chinese Empire,' are unmeaning. The present attitude of the central and provincial Governments of China regarding native opium, as judged by their acts and forbearances, not their words, and the present state of poppy cultivation in Western China, must be taken into account by any one who wishes to decide for himself the question which the Society for the Suppression of the Opium Trade is placing before the country."

If the gentleman who writes in this fashion were to find out that his wife or his only son were contracting the habit of using opium, he would, we imagine, be not a little concerned. This single consideration disposes of a great deal of the logic that is so diligently employed in apologizing for the opium traffic. As for the Chinese Government, can it be wondered at, if after doing their utmost to save their people from this traffic, and having been compelled at the cannon's mouth to open the door for the admission of 100,000 chests annually, they should become reckless and tolerate the cultivation of the drug.

—A man named John Tyerman died recently at Sydney. He was an infidel lecturer, and is described as "the boldest propagator of infidelity and the loudest declaimer against the God of the Bible that ever dwelt in Sydney." He died of *delirium tremens*, and the editor of the Witness was informed by the doctor that attended him that his case was one of the worst he had ever attended; he imagined himself contending with devils, and his last word was that the devil had hold upon him.

—WE see it stated that five missionaries in South Africa have been killed in the war between the English and the Basutos.

—A CONTEMPORARY publishes a translation of an Arabic letter which is now being circulated in Bombay, by post, among Mussulmans. Arabs, whether Christians or Mussulmans, are earnestly exhorted in this document to seek the independence of their country by throwing off the oppressive yoke of the Turks. It recites the mutilations which the Empire of the Sultan has been suffering in Europe and Asia and Africa. It says, "Look at the greatness of Egypt; see how independent they are. You will never enjoy that independence unless you fight the Turks." In the last fifty years the Arabs have made many attempts to save themselves from Turkish domination. If they had a leader and could agree among themselves, it is not unlikely that they would, in the present crippled state of Turkey, be able to achieve their independence; not only so, but bring about a dissolution of this decadent empire.

—THERE was a very boisterous meeting of Parsees on Wednesday to consider what steps should be taken to promote religious education among the Parsees or rather a knowledge of the principles and tenets of Parseeism. There were about a thousand Parsees present and it was a very tumultous meeting, most of the time being taken up with a dispute between the chairman and a portion of the audience concerning a claim to be heard, advanced by a certain Mr. Hathidaroo. When at last this gentleman got the floor the audience soon got weary of him. Some adviced that Parsee literature should be substituted for English literature in the schools. A resolution was passed to the effect that no one should be invested with the sacred thread until he or she had attained to a good knowledge of Parseeism.

—THE Camp-meeting at Lanoli commenced this year on Wednesday morning of last week, and continued till last Monday evening, when it was formally closed, though some persons still remained on the ground and had meetings on Tuesday. There was a goodly gathering, not perhaps so numerous as at one or two of the previous meetings. There were 26 tents pitched in a circle at a very well-chosen spot, the centre being occupied by a large *shamiana* under which the meetings were held. The daily programme of meetings was as follows: at 7-30 a.m. a prayer-meeting; at 11 a.m. preaching; at 3-30 p.m. a children's meeting or a parents' meeting; 5 p.m. a vernacular meeting; 7-30 p.m. preaching. The Rev. D. O. Fox, presiding elder Bombay disirict, had the general direction of the meetings. The following ministers preached: Northrop, Dr. Fraser, Jacobs, Blackstock, Morton, Shreves, Bowen, Fox. The following were also present and took an active part in the meetings: Stephens, Greenig, Moore, Bruere. Mr. Gladwin arrived on Monday, from Burmah *via* Calcutta, in restored health, we are thankful to say. From the beginning the blessing of the Lord was realized and the outpouring of the Spirit continued increasingly to the end. It was felt by all that the power of the Spirit was more manifest at this than at any previous meeting held here. Under the teaching of the omnipotent Spirit some learned things about themselves and their relations to God, that they had not dreamed of in many previous years of professed discipleship; some recognized the fulness of the blessing of the Gospel offered them in Christ, and entered in by faith with entire consecration; some that had not a hope sought and found it in Christ. The hymns sung were those of the collection known as Beulah Hymns. A special unction rested upon some of the ministers and laymen. Many were blessed in seeking to guide others into the experience which they were seeking. There was a Love-feast on Sunday morning, followed by the Lord's Supper. At some of the vernacular meetings a large number of Native were present, and were addressed in Marathi, Hindostani and Tamil. The dietary arrangements were excellent. The expenses of the meeting were fully met by contributions on the ground. Many will long remember the beautiful sylvan spot with its pillared aisles of noble trees and daring creepers, as the place where the Lord sweetly met them and spake peace to them. It is not impossible that some who were occasionally present had their enjoyment marred by the ebullitions of Methodistic fervency, but in these days when formalism and conventionalism lay such weights upon Christians, such demonstrations may be borne with, when they are seen to be the overflow of genuine feeling.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
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—THE *Subodha Patrika* has a long article professedly written in reply to our notice of the persecution of Christians at Indore. Our contemporary cannot however believe that H. H. the Maharajah should do such things, and on the whole is rather disposed to blame the *Bombay Guardian* than the Holkar's Government.

"The Holkar is credited, and we believe deservedly credited, with a more than ordinary share of worldly wisdom, and we believe too that he is particularly cautious in those of his dealings which have any manner of connexion with the "Paramount Power." We do not, therefore, think it at all likely, that he would interfere with the liberty of a Christian Missionary, at this time of day, for no other reason than that such missionary was endeavouring to propagate his religion within His Highness's dominions. Nor, we will venture to add, does it appear to us to be likely on the other hand, that under the mania of imperialism which has caught hold of many of our British Officers, such conduct on the part of a Native Prince would pass off as quietly as this reported act of the Holkar's appears to have done. It seem to us more likely, that there are other circumstances connected with this affair, which require to be brought to public notice before a fair and just judgment upon it can be arrived at. And we venture to tell our contemporary, that he would have shown more of that virtue of charity which his religion so nobly inculcates, he would have acted more in consonance with the golden maxim of "doing unto others as you would others should do unto you," if he had taken special pains to ascertain the attendant circumstances of the affair to which he has drawn attention."

It strikes us that this a very cool way of treating the matter. With regard to the Christian colporteur arrested in Indore last year for the crime of selling Christian books and afterwards liberated at the instance of the Political Agent, the matter was published in the newspapers of Calcutta, Bombay, Madras and other Indian cities, and nobody ever whispered a doubt of the facts. As for the recent instance we simply reported what we found in the *Dnyanodaya*. And it is absurd to suppose that statements embracing such particulars as were given about the application made to the Political Agent, and the representation made by him to the Maharajah, could have been manufactured. Three weeks have gone by since the account was published and not a word of disclaimer has appeared in any quarter. It is quite possible that at the court of the Holkar there may be some sycophants who think it very wrong to find fault with the Maharajah's condnct in arresting those who have embraced Christianity; but it does not seem to us that such a method of treating the matter is creditable in a Bombay newsparer. If we understand the obligations of Christian charity they require us not only to have regard to the reputation of princes, but to the rights of the oppressed.

—THE *New Dispensation* informs us that the Oxford Mission has given a practical reply to India's question,—who is Christ? All honour to the Oxford Mission if it has succeeded where so many have failed. Certainly, nothing is of so much importance as that the people of this country should be brought to entertain right views of the character and work of Christ. We eagerly ask how this grand result has been brought about, and here is the answer:

One of the members of the Mission has been found to put on occasionally the *dhuti* as an under garment, instead of tight English trousers. He has not denationalized himself, for in all other respects, he is in habits and manners, a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic charater nothing but abomination.

The *dhuti* is of course the *dhotur* of W. India, the nether garment worn by Hindoos. Meanwhile, the educated Natives in great numbers are adopting pantaloons.

—IN the same number of the *New Dispensation* we are assured that Mr. Keshub Chunder Sen's party are the New Jerusalem come down from God out of heaven, described by John in Revelation xxi and xxii. We commend to our readers the account of the Brahmic *new departure* furnished in another column by the kind and able friend who supplies us with Calcutta Correspondence.

—WE are glad to say that we have received a letter from the Rev. Wm. B. Osborn, announcing the safe arrival of the Inskip party at Melbourne March 21st. He says:

"Although some of our party suffered a good deal from sea-sickness, we are at present well, except Mrs. Osborn, and she we hope and trust will soon be better. We were very kindly received by the ministers and people. Some of them came to the landing, some eight miles from the city, the night we arrived, but as the steamer did not get up to the wharf until quite late, they returned home and some of them came down the next morning and brought us up to the city and to our stopping-places. On Thursday morning we had a public welcome or reception meeting in Wesley Church, and a large congregation was present, although it was a rainy evening. I found the thing that interested them most, so far as I was concerned, was that I was connected with Bro. Wm. Taylor's work. His name is dear to thousands in Australia, as well as India. Last Sabbath we commenced services in Wesley Church which is very large and centrally located. We had good congregations morning, afternoon and evening, especially the latter. The Lord was present to help and to save. We have two services a day at 11 a. m. and 7 p. m. I ought to mention that Sister Inskip had a meeting in another Church on Sunday afternoon, at which there was much interest. The congregations in the daily morning meetings number several hundreds, and at night are much larger. Quite a number have manifested their desire to be saved, and some have entered into the enjoyment of full salvation and others of pardon. We are expecting to see a good work of grace. Pray for us. The plan is to spend the first three weeks here at Wesley Church, leaving the next two open, and the following three at Sydney, when Bro. Inskip sails for California. What our movements will be I cannot tell."

CALCUTTA CORRESPONDENCE.

AT no period since the first rise of Brahmoism in this city, have important changes occurred among the Brahmos with such rapidity as during the present year. Your readers are no doubt aware that a new movement has been inaugurated by Baboo Keshub Chunder Sen, called the New Dispensation. It is too soon yet to form an opinion as to the ultimate outcome of this movement, but just at present it looks very much like a secession from the original body. The Sadharan Somaj embraces the more influential members of the Somaj as it was a few years ago, and in some respects sets a praiseworthy example to the New Dispensationists, but there is little enthusiasm among its members, and it is not likely to gain adherents very rapidly. The original, or "Adi" Samaj has lost most of its vitality, and can hardly be regarded as an aggressive body at all. But the followers of the New Dispensation are full of enthusiasm, and seem united to their leader by a devotion which admits niether hesitation or doubt. Whatever the creed of the sect may be, its real source of inspiration is the personal ascendency of Keshub Chunder Sen. He leads and inspires the movement, and his immediate circle of disciples seem ready to accept any dogma or "revelation" put before them. At the outset his followers were not numerous, and even now, I doubt if very many would deliberately subscribe themselves as members of his Church, but he is undoubtedly gaining ground very rapidly. He has the advantage over his opponents of having some definite objective points to set before his people. The conservative body are largely negative religionists. They know certainly that they do not believe a great many things, but have but a slender basis for a certain faith. The New Dispensation, on the other hand, is wonderfully prolific of new doctrines and has an attraction of some kind for all manner of religionists.

The creed of the new body is a very curious compilation. One of its tenets of which great deal is made, is the so-called "Motherhood of God." This is probably an attempt to borrow, or adapt to Brahmo uses, the Mariolatry of the Catholics. Prof. Monier Williams says it is a well known idea of Hindooism, but the first Brahmo reference I ever saw to the subject was in the *Mirror* several years ago, and was connected wholly with the Catholic adoration of Mary. It is a phrase, and nothing more. And yet some Christians have made haste to assure the Brahmos that it is a Christian doctrine,—I mean the "Motherhood," not Mariolatry,—and very clearly taught in the Bible!

Another prominent tenet of the creed is the "communion of saints and prophets." Just what this means no one can very clearly explain, but it is novel, and attracts in a certain way. All manner of men, good, had, and indifferent, provided they have been religious leaders, are supposed to be invoked and communed with, but what this practically means no one can tell. One result I fear, indeed I may say I have noticed, is an encouragement of spiritualism, or more properly spiritism. Those who are willing to believe that the spirits of the dead can be invoked by us and communications received from them are more than ready to acceptthe doctrine of the communion of saints and prophets. Keshub Chunder is in no sense a spiritualist, but his new doctrine is more like the belief of the modern spiritualists than any other known faith, and it is pewerfully influencing those who lean towards this pestilent system.

Another evil result of the recent teaching of the Dispensationists is a revival of faith in heathenism. Hindoo mythology is spiritualized, its heroes allotted places in the temple of the prophets and great worthies, and the worthless and pernicious system which has cursed India so long is dignified with the rank of a true, but misunderstood religion. The result is quickly apparent. Six or eight years ago young men spoke of Hindooism as a thing of the past. They hoped for nothing from it, and cared nothing for it. Now I hear the whole system warmly defended by youths who fancy they are Brahmos. They discard idols, but accept,

—I can call it nothing else,—heathenism. They are "advancing backward" with alarming rapidity. The new Dispensation is to them a cover for that which they once were ashamed of.

There is a great deal of religious activity in Calcutta at present, but the practical outcome is not great. The people are very willing to hear any one, of any creed, on any subject related remotely to religion. Last evening I saw five congregations at the same time within the limits of one of our public squares, listening to as many different preachers. At another place in the north end of the city still larger audiences listen to preachers of four different faiths. Other meetings are held in halls and other public places. The missionaries of the Oxford Mission have been delivering a series of lectures in the Albert Hall and one of the Bengalee churches, and have made a favorable impression on a considerable portion of their hearers. But in the midst of all the talk one hears there is a lamentable want of downright earnestness. A thousand men can be found who will talk eagerly about the "truths of religion," but not one of the thousand seriously proposes to let any truth or truths subject him to an hour's discomfort, or change the current of his life to the slightest possible extent. They wait in the attitude of umpires to hear what can be said for the various systems of religion, and think they do a very praiseworthy thing when they consent to extend their approval to any particular doctrine, but the idea of finding a truth which shall make them *free*, is quite beyond their thoughts and wishes. They have no relish for a truth which must be *obeyed*, and no man is an honest searcher after truth who does not seek it with the full purpose of obeying it when found.

J. M. T.

NOTICES OF BOOKS AND REPORTS.

We learn from the 6th report of "the Mission to Lepers in India, that 48 lepers are maintained in the asylum at Chumba, and grants are made to those at Subathu, Umbala and Almora. The accounts received tell of not a few upon whom "the great Physician has laid his hand of love and spiritual healing."—28 lepers were baptized last year in three of the asylums. At Almora the Rev. J. W. Budden baptized 19 on the 17th of September. The lepers of Subathu sustained a great bereavement in the death of the Rev. John Newton, M. D. Mrs. Newton has nobly taken up her husband's work, and is willing, for a year at least, to carry it on.

We are favoured with a copy of the Report of the Young Men's Chr. Association of Bombay. As we have had occasion from time to time to notice the operations of this body, it is not necessary to say much in this connection. The association is under great obligation to the Mission of the Established Church of Scotland for the gratuitous use of the Institution Hall for some years. The Report speaks of the Building Schemes, soon to pass from the region of good intentions into that of actuality. The harbour services have been sustained with unabated interest and with spiritual success. The Committee express their sense of the great loss sustained by the death of Mr. G. J. Poynter, who from the beginning has been a valued member of the Asssciation, specially active in forwarding its work in the harbour. Lectures on a variety of subjects were delivered by seven different ministers.

The Committee heard with great regret of the loss off Cape Clear, in November last, of the ship "Galatea" on her voyage to Bombay. During her last visit to this port great kindness and courtesy were received from the captain and officers of this ship, upon which several services were held. Only eight of those on board were rescued when the ship was lost. We cannot refrain from the expression of the eernest hope that some at least of those whose lives were thus cut off had good hope through grace of the everlasting life.

With reference to the labours of God's servants among the seamen of over harbour, we may mention that a ship lately left, of which the Captain and six of the crew had all been led to the feet of the Saviour during her stay here.

"The *Vedarthayatua* or attempt to interpret the Vedas." Vol iv. Nos. 7, 8, 9, 10. The four monthly parts of this serial here acknowledged reach to December last, (monthly part 57.) This formidable undertaking appears to be sustained by a large number of subscribers, and the enterprising publishers will doubtless reap a pecuniary reward. The original Sanscrit is accompanied by a careful analysis, by a Marathi and an English translation, and a Marathi comment. To an occidental the mental food here furnished appears scanty enough. Of the 260 hymns that have passed in review, the great majority are without any value either in a literary or religious point of view, unless it be in the rhythm of the original Sanscrit. In one of the hymns the English has: "O best of mothers, O best of rivers, O best of goddesses, Saraswati," which in the Sanscrit is much more stately and metrical:

Ambitamé naditamé devitamé Saraswati.

A very large proportion of the hymns relate to the Soma liquor and the inebriety it causes, delightful to Gods and men. There are many hymns to *Agni* or Fire. That our readers may see what kind of prayers are embodied in these hymns we give here Hymn 19 of the 2nd ch. of the 3d Mandal:

1. I choose (as) Hota (invoker) in (this) sacrifice Agni the wise, all-knowing and wakeful poet. May he the very skilful sacrificer perform the worship for us in this divine service, and accept the oblations for (to give us) wealth and power.

2. Towards thee, O Agni, I stretch forth the ladle full of sacrificial food, brilliant and liberal; may Agni, honouring the Gods on his right hand, unite the sacrifice with gifts and riches.

3. May he who is protected by thee be endued with the sharpest mind. And give a bounteous wealth accompanied by good progeny. O Agni, may we who offer thee good praises be in the affluence of thy wealth and thy riches—thou the greatest hero.

4. For, O god Agni, thy worshipping people have placed in thee many brilliancies. Bring therefore, thou ever youthful one, all the gods hither, so that thou mayest sacrifice to the divine assembly in this worship.

5. Since the gods have, for conducting the sacrifice, established thee in the sacrifice as an invoker, and anointed thee, do thou therefore, O Agni, become our protector here. Place thou riches in the house of our children.

"Report of the Irish Presbyterian Mission in Guzarat and Kattiawad for 1880." The tone of this Report is on the whole cheery and trustful. The mission staff has been for some time materially crippled by the return of several missionaries to Europe, but it is hoped that the absence of these brethren will be only for a short period. We notice with pleasure that some valuable agents have been found in this country. A new Christian settlement has been formed near Borsad, and land has been procured near Dakor for the formation of another Christian colony. After a trial of fifteen years it is considered that the experiment of establishing the Native Christians in communities by themselves, has proved in the main satisfactory. In India, in Gujart certainly, the population is made up of moneylenders and money-borrowers, and the converts are from this latter class; he who breaks with the Hindu religion thereby severs himself from Hindu society; the converts originally supported themselves by weaving, an occupation from which they are now cut off in a great measure by the introduction of steam looms &c. Such considerations led the missionaries to group the converts together in agricultural centres, supplying them with the needed capital on loan. The Report gives a favourable account of the work carried on in the two High Schools at Surat and Ahmedabad; out of 24 candidates 14 were matriculated. A good account is given of the Zenana agency viz. of the Medical Mission at Surat under Miss Forrest, and of educational work under Miss Brown at Borsad, and Miss Long at Surat. There were 42 adults baptized, viz. at Ahmedabad, 12; Borsad, 22; Surat, 5; Anand, 2; Gogo 1. Total number of communicants 211. Orphans, 125. Total of scholars, 1321. In some instances where Chr. boys have attended Government schools, it has created dissatisfaction, Hindu parents being unwilling that their children should mingle with those who had been originally Dheds. They have forgotten the old axiom that the caste of the Sirkar is the highest caste. The work of itineration has been carried on, chiefly by Native evangelists.

We have a number of other Reports which we hope soon to notice.

The Bombay Guardian.

SATURDAY, APRIL 23, 1881.

THE COMING KINGDOM. IV.

The supremacy of Christ in the church. The separation of his people from those who are not his. We have found that these two principles characterize the church of Christ. The third principle that demands our attention is expressed in our Lord's saying, "There is none good save one, that is, God." Mark x. 18. No man can rightly believe on the Lord Jesus Christ who clings to the idea of his own righteousness, to the idea that there is any thing in himself authorizing self-complacency. "Except a man deny himself and take up his cross and follow me he cannot be my disciple." There is nothing this self of ours so clings to as the idea of its own goodness, more or less. There is not a sin-

ner so steeped in iniquity but that he cherishes the idea that there is something in him entitling him to the commandation of men, and to self-laudation. Many make a merit of their very sin, thinking it a grand thing that they are so insensible to the fear that keeps others from sinning. Now the Gospel of the grace of God begins by making war upon this idea of personal merit. It does not deny that there are many admirable qualities in man; but it says to man "what hast thou that thou hast not received?" "Thou only art holy," is a song sung by the holy ones before the throne of God, meaning that God is the source of all holiness; holiness is a gift of God. He is said to be "the only wise God;" the meaning of which is that all true wisdom is from him. He is called "the blessed and only Potentate;" meaning that all power is from him, however it may be misapplied by those on whom it is bestowed. "Of him, through him, and to him are all things." Whatever there is in man that is good it is not only from God originally, but for its continuance men are dependent on God, and all creatures will be constrained to recognize this and give back to God that which belongs to him. Strange as it may seem there is nothing to which sinners so cling as to the idea of their own righteousness. They hold fast to some miserably attenuated shred of goodness, as their only passport to glory, honour and immortality. The idea of human merit entered into the world by means of the fruit of the tree of the knowlodge of good and evil, which Eve ate. The idea that there is none good save one, that is God, came in by our Lord the Saviour, who even before he came into the world taught some of his disciples to say, "The Lord our righteousness," and "Create in me a clean heart." "It is not in man that walketh to direct his steps." "Cursed be he that trusteth in man." "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. For all that is in the heaven and in the earth is thine. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great and to give strength unto all." When the Gospel comes to men bidding them, no matter how graciously and lovingly, give up the notion of their own goodness, they assume an attitude of stern hostility, as they would if one said to them, Stand and deliver! A man's righteousness is the janitor of his heart, the warder who is to refuse the right of approaching the man's sins, until this warder receives the dues claimed by him. There is really no getting at a man's sins until this warder is got of the way. This it is which above all makes the Gospel so unpalatable to men. To the Pharisees our Lord said, "If ye were blind, ye should have no sin; but now ye say we see, wherefore your sin remaineth." Had they been consciously blind, without wisdom or goodness of their own, they would have received Christ and been delivered from sin; but they insisted upon it that they saw, they knew the way, and consequently their sin remained.

Christians believe that "Christ is made of God unto them wisdom and righteousness and sanctification and redemption." Before man may become a citizen of the kingdom of God, he must cordially consent to recognize God in Christ as the only foundation of the sinner's hope, casting away his own righteousness as dross, as filthy rags. Many are for a time in perplexity because of their responsibility, which they are unable to reconcile with their dependence; but if they have a willingness to learn they will soon be made aware that the Spirit of God will not give them the victory over any sin or temptation so long as they cherish the idea of their own ability apart from the grace of God. The Spirit of life in Christ Jesus, i.e. the Spirit which shows us that we have life only in Christ, makes us free from the law of sin and death.

The world of the present day finds it particularly hard to receive this doctrine of man's utter dependence on God for all goodness. Many magnificent gifts have been bestowed upon this nineteenth century by him who ascended up on high that he might give gifts unto men, even to *the rebellious*. These material gifts are changing the face of the earth, obliterating the sea as a barrier between nations, and bringing all flesh together by railways and telegraphs, that at the ripeness of time they may see the glory of the Lord together. But men believe that these inventions are all due to the sagacity and perseverance of man, and the result is that the men of the present day are lifted up as none of their fathers were, and the Gospel which begins by saying "Blessed are the poor in spirit," is laughed to scorn. But wisdom is justified of her children; and the children of God will hold fast to this all-important principle and refuse to surrender the grand truth that "The Lamb is worthy to receive power and riches, and wisdom, and strength, and honour, and glory and blessing."

REMINISCENCES. CXVI.

May 27th. Began again to visit among the brethren. Make me faithful. Shall I ever serve Thee as Napoleon did him who showed thee all the kingdoms of the world? The Lord guide me this summer and make my employments such as shall in all their tendencies most accomplish his glory.

The discovery for which I prayed on the 21st came in connection with the passage in Hebrews, 'and was heard in that he feared,' or, as it should be read, 'was heard (and delivered) from his fear.' Not the object of his fear, but that strange, awful, paralyzing, shattering dread that was then upon him as with strong crying and tears, he prayed. He prayed that the cup might pass from him, and was answered. The cup he then saw and shrank from, passed away, and he drank of another cup. In itself it was the same; but his own mind underwent a change that caused the cup to have a very different character. A sick man has great loathing for a certain kind of food which he must eat; he desires more palatable food; he has it when, with his disease, his loathing passes away, and that very food becomes pleasant to him. The consideration of the fear that possessed at that time the Saviour's soul, has been sweet and profitable to me, affording me an affecting view of his genuine humanity, his human weakness and human charecteristics. Much of what is called bravery in the prospect of death has its seat in our sins. Desire for the applause of the world, to play the part of a hero, want of tender and strong sympathies for those left behind, absence of enjoyment in life, low views of its value, ignorance of what death is, ignorance of God, these things have something to do with a great deal of the courage displayed in meeting death. Jesus Christ had to meet such a death as no other man did. He was bound by ligaments of love to the whole human family. The objects of his love were to be the ministers of his cruel death. Those to whom he had been holding out his hands all the day long, were to turn and rend him. He was to see no sympathizing looks, to hear no consolatory accents. His own beloved disciples were shamefully to forsake him. He was to appear in the eyes of all an impostor, a base and wicked deceiver, abandoned by God. He was to be stripped naked in the presence of all. He was to be numbered with the vilest of transgressors, hanging with them in one condemnation. He was to see those whom he had so vehemently denounced as the oppressors of their nation, and as blind guides, vindicated in the sight of all. He was to witness the greatest demonstration of sin ever given, his own person being the object. In regard to physical sufferings he was to endure all that flesh and blood could endure; in regard to mental, viewed simply in his relations to man, he was to bear what none other did or could bear; so that, putting out of sight, the mysterious sufferings of his soul, the cup of his Father's wrath, the departure of God from him, we cannot but feel that fear, even such as he experienced, was a very natural and proper sentiment. It arose out of the very excellence of his nature, and his perfect adaptedness to be our substitute. Fear is not necessarily an unholy emotion. Perfect love, indeed, casteth out fear; but it is because Jesus has died; and the point to which the apostle speaks, is, 'that we may have boldness in the day of judgment.' It was fear that made the Lord Jesus agonize till his blood was sweat; that made him wish the will of God to be other than it was; that made him yearn with such yearning, to find one touch of sympathy in his three disciples. Oh the depth of that divine wisdom and love which made the perfection of all that is good, great and glorious, to consist with a singular susceptibility to suffering, with weakness such as wicked men are ashamed of, with fear.

This view has been cheering and invigorating to me. Fear is my great weakness. Not the fear of death; but the fear of man. And while there are some elements of evil in it, there are others not moral in their character, but constitutional. Now the only strength I know is in my Saviour's sympathy. Cut me off from this, and I am bereft of all. When I find that he sympathizes with an infirmity, I find him soon absorbing and removing it. By mere assault this weakness of my nature could never be removed. It had power over me, sometimes like the point of a dagger, when I found some duty not as pleasant to me as it should have been. But remembering now that the Saviour expressed a desire that the Father's will should be diffierent if possible, I see that this state of mind is not *necessarily* sinful; and it is the sense of sin that alone gives it power. Take this away, and the rest grows lighter and lighter, and I am delivered from my fear, even as Jesus was. And he was delivered, even in the endurance of the agony and fear; what was most dreadful in the cup he probably drank that night.

28th. It is not new truth I want, so much as the improvement of what I have. Would it not be best to let all go that keeps me back from understanding this great truth, that Thou, oh God of infinitude, thou in whom are hid all treasures, who art from everlasting to everlasting, rich in unimaginable blessdness, the native fount of all holiness, that Thou art my God? Mine, mine, mine. All mine. As altogether and absolutely mine as though there were not another creature to share thee with me. I find that nothing gives me so vast an idea of thine infinitude, as the thought that thou art an infinite God to each of thy creatures. Each one may come to thee, and ask with as large desires as though he were himself thy whole universe, and all the faculties and affections of thy mighty being, concentrated upon him. This God is mine, and he is dwelling in my soul. And my highest obligation is to live upon him, instead of on myself.

To use him, to draw from his resources continually, to consider myself the almoner of the world and He my treasurer. Oh it is base in me to want for anything. I must follow hard on. I must give expansion and amplitude to my desires.

NOTICES.

RECEIVED for the House of Hope from H. E. the Governor, Rs. 25; Mr. Hart, Secy., 25; Capt. E. 20.

M. E. appointments for to-morrow: Grant Road, 8½ a.m. Smith; 6 p.m. Jacobs——Dean Lane, Fort, 11 a.m. Jacobs; 6 p.m. Shreves. ——Mazagon, 11 a.m. Shreves; 6 p.m. Bowen,

Y. M. C. A.—Lecture by Mr. Bowen on "the best Gifts," at the Gen. Assembly's Institution, Calbadevi, Friday, 29th inst. at 8½ p. m.

Epitome of News.

SATURDAY, APRIL 16.

—The *Bombay Gaxette* reports a number of accidents that have occurred in different Bombay mills in the last ten days.

—Referring to Cook's excursions in India the Lahore paper remarks:—"If this firm would take in hand the pilgrim business—inland as well as seaborne—they would render a great service to the people. At the present moment there are in Lahore some scores of pilgrims from Sindh, bound to Hardwar. The railways take them as they come, but naturally cannot always be prepared for the rushes that occur. A considerable amount of crowding and inconvenience is incurred, much of which might be obviated if the pilgrims were periodically gathered together, and the whole arrangements were organised on the special excursion plan. The Pooree traffic, and that of other shrines and holy places, might be similarly organised wiht the best results. At first sight there may appear something incongruous in a Leicester firm leading bands of pilgrims, like another Peter the Hermit across the country. But it is simply a matter of public convenience that here, as well as in England, large bodies of people, moved by a simultaneous impulse, should be 'put through,' as the Americans say, with all the advantanges that skilled organisation can afford."

—*Bombay Gazette*: Competition among the Agents of the small steamers plying between this and Goa is becoming so active that on Monday last passengers paid only two rupees for first class and four annas for third class fares. Good times for the Goanese, a large number of whom have gone to Goa to enjoy the Easter holidays.

—Deaths last week, 475.

—Mahadeo Byroo, a barber, has been sentenced to transportation for life, for murdering his wife with a pair of scissors, while in bed with her.

—The parties charged with culpable carelessness in having occasioned the Dynamite explosion in the streets of Bombay on the 19th of January last, have been found not guilty.

MONDAY, APRIL 18.

—T. in the *Bombay Gazette*: "It must not be forgotten that if it were not for opium there would be a deficit of 3½ millions, that is, the ordinary revenue would be only 50 millions and the expenditure 53¼. Are we justified in considering India solvent so long as we rely upon opium to balance our accounts? Our solvency exists by the sufferance of China, and there is already a strong party in the House of Commons who favour the abolition of Government traffic in opium. Obviously we cannot be said to be so certain of our revenue, but that at any moment we might not be called upon to reduce 3½ millions of our expenditure.

"It is just this. We have a net revenue of six or seven millions from opium—very large and very precarious. We are not justified in counting upon it as a certainty, and therefore we should regulate our expenditure as if it did not exist. We should in fact treat it as capital, not as revenue, and apply it to productive works or to extinction of debt. While India is crying out for canals and railways, and it is necessary to borrow money to make them, it would be a round-about way to pay off an old debt and contract a fresh one. Therefore it would be more direct to apply the net revenue from opium to productive works without circumlocution. Whatever profit would be gained from these works would then be a permanent addition to the Indian revenue placed beyond the reach of the Chinese Government or the philanthropists to affect it. And by the time these profits amount to seven millions a year, it is possible that the Chinese will no longer want our opium, and we could afford to let it slip from our grasp as a highly immoral monopoly."

—*Times of India*: Oodeypore: The present outbreak among the Bheels was primarily caused by the census operations. The latest intelligence gives hopes that peace will be immediately restored.

TUESDAY, APRIL 19.

—*Times of India*: Colonel Malcolmson has been honourably acquitted. All the charges brought against him have broken down, and, as in the case of Major Currie, are now proved to have had their only existence in what Generals Burrows and Nuttall "thought" and "understood" and "intended." The court declined to hear any further evidence for the defence; and, as was foreseen from the first, Colonel Malcolmson is clearly shown to have done his duty with gallantry and spirit. But though the business, so far as the court-martial is concerned, is now concluded, it is by no means over. Generals Burrows and Nuttall have throughout played the part of public prosecutors, and like the engineer they are now "hoist with their own petard," and with the conclusion of the trial they step into the painful position so long occupied by Major Currie and Colonel Malcolmson. The feeling against them in military circles is very strong. It may not be strong enough to induce another inquiry, and indeed, we have had revelations enough and to spare, but they will assuredly be arraigned before the bar of public opinion for their part in this discreditable affair.

—Press Commissioner: From Kandahar it is reported that recent intelligence from Herat tends to show that the rumours of disturbances there are exaggerated. The report, however, of the murder of General Muhamed Jan, the leader of the mutineers at Kushk, appears to be true.

—*Poona Observer*: It gives us much pleasure to learn from Lanowli that the fourth annual Easter gathering in the woods is being enjoyed by many Christians there, most of whom belong to the Methodist denomination. The camp this year is in a portion of the woods further east than that hitherto occupied for the purpose but the new position is considered more suitable in every way than the old. The tents are pitched in a circle at a convenient distance from each other around the place of preaching; and the undergrowth being removed, a good breeze blows part of the day into the well shaded camp. Some of the members hail from Madras, other from Nagpore, and a few from some of the nearer stations. Sermons have been preached by Reverends Fox; Northrup, Dr. Fraser, Jacobs and Morton, whilst several others belonging to the Ministry are present. The expenses of the meeting are being met by subscription. Two sermons are preached daily besides meeting for prayers and testimony, a children's service and a service in the vernacular.

—According to the census taken in February last, the total population of the Cantonment of Secunderabad is 73,920. Of these 21,833 or 12,485 men and boys and 9,348 women and girls belong to the military, and 52,087 or 26,148 males and 25,939 females to the civil population.

—THE tonnage of the Chinese Mercantile Marine entered and cleared at the open ports was 176,000 tons in 1873 and nearly 4,000,000 tons in 1877. [The junk tonnage, which is only about 2 per cent, is not included in the above return.]

WEDNESDAY, APRIL 20.

—*Bombay Gazette*: "The first thing we read of in regard to Lord Beaconsfield's ancestors is that they were amongst the 80,000 Jews who were banished from Spain by Torquemada in the fifteenth century; and the family was one amongst many others that sought refuge in the Republic of Venice from the fires of the Inquisition. While living in this "Home of the Ocean," the family dropped their Gothic surname (whatever it was) and "grateful to the God of Jacob, who had sustained them through unprecedented trials and guarded them through unheard of perils, assumed the name of Disraeli—a name never borne before or since by any other family, in order that their name might be for ever recognised." The Disraelis subsequently traded as merchants, and it was probably on commercial matters that the grandfather of Lord Beaconsfield first came to England; though others have asserted that his father sent him to settle there because it was well-known that the then Prime Minister, Pelham, patronised the Jews. Perhaps the son was influenced by both motives. However that may be, he settled at Enfield in Middlesex; and there in 1766 was born Isaac Disraeli, author of the "Curiosities of Literature," and father of one of England's Premiers. Benjamin was the second child, but first-born son, of the *littérateur*, and was born in 1804 or 1805, it is not exactly known which. The lad was named after his grandfather, who, it is interesting to note, was "a man of ardent character; sanguine, courageous, speculative, and fortunate with a temper which no disappointment could disturb, and a brain, amid reverses, full of resource." It should be added that he was rich. In 1817 young Benjamin's father quarrelled with the congregational authorities and had his name expunged from their list; and Rogers, the poet, who seems to have been anxious for the lad's spiritual welfare, took him off to St. Andrew's, Holborn, and there had him baptised in the Christian religion, standing by his side as godfather. Young Disraeli was then twelve years of age. Shortly afterwards he was sent to a Dissenting school in Winchester, and afterwards to the house of a Unitarian minister at Walthamstow. Very little is known of his school days, but two gentlemen who were his school-mates at Walthamstow have informed the writer that they remember him well for his power of keeping enraptured those who slept in the same room with him by his marvellous capacity for reciting stories and legends; that he was characterised by an audacious mendacity; and that it was his delight to set the other boys at loggerheads. Setting this aside, however, there can be no doubt that, having been born and partly bred a Jew, having become a member of the Church of England, and having been educated partly at a Dissenting school and partly at a Unitarian seminary, his analytical faculties would become developed, various fields of study and thought would open out to him, he would become interested in watching the effects of his ever-varying surroundings, and in adapting himself to his changing circumstances."

—THE regiments and batteries belonging to this Presidency, under orders to return from Afghanistan are to be located at the following stations:—

D-B. R. H. A.....Mhow.
F-2 R. A.....Deesa.
14-9 R. A.....Bombay.
2nd Light Calvary.....Poona.
Poona Horse.....Sirur.
No. 1 Mountain Battery.....Poona.
No, 5 Company, Sappers.....Kirkee.
5th N. L. I.....Sholapur.
10th N. L. I.....Surat.
16th N. I.....Poona.
23rd N. L. I.....Ahmedabad.
27th N. I.....Hyderabad,
28th N. I.....Dharwar.

—*Life* states :—The Lord Mayor intends to give a banquet in honour of Dr.Moffat, the missionary and father-in law of Dr. Livingstone, early in May. Dean Stanley will be among those present.

—*Times of India*: We regret to learn that three young members of the Kennedy family who visited Bombay not very long ago, perished in the Nice Opera House. They were (says a London paper) completing their musical education at Nice—a young man of 25, and two fine girls of 18 and 17. They were children of David Kennedy, the well known interpreter of Scotch songs and character.

—The following is a list of the candidates who have passed the recent matriculation of the London University held in India :—Honours Division ; Pestanji Kharegat Mancherji, St, Xavier's College, Bombay ; William George Tobias Mulligan, Bishop's School, Poona. First Division : Ram Sadan Bhattacharyya, General Assembly's Institute, Calcutta ; Chandi Charan Sen, Presidency College, Calcutta.

Thursday, April 21.

—The Str. *Surat* with English mails, left Aden for Bombay, Tuesday at midnight.

—*Overland Mail*, Apl. 1: Roumania, by a unanimous vote of the Chamber of Deputies, has been constituted into a kingdom, with Prince Charles as King.

Amongst the deaths recorded this week are : —The Earl of Caithness ; Sir D. B. Robertson, C. B., K. C. M. G.; Sir Charles Reed, M. P. Lieut.-Col. H. Rigg; Major P. Cahill.

General Grant, on March 24, was elected President of the Mexican Southern Railway, accepting the position. This is the organisation of American capitalists for constructing railways under the Mexican concession, from the Rio Grande frontier into Mexico, connecting it with the American lines.

—A meeting was held on March 28 in the Egyptian Hall of the Mansion House for the purpose of promoting the proposal to erect a statue on the Thames Embankment as a memorial of William Tyndale, who first translated the New Testament from Greek into English, and who afterwards suffered martyrdom. The chair was taken by the Lord Mayor, supported by the Earl of Shaftesbury, *&c.*—

Friday, April 22.

—*Bombay Gazette*: "On Wednesday night there was an immense meeting of Khojas at the Jamat Khana, at which Ail Shah took the seat which his father used to occupy at all great religious and caste assemblies, and asked if the Khojas were willing to accept him as their head, to which a unanimous reply was given in the affirmative. Ali Shah then further said it must be understoed that he was free to delegate his powers at any time to whoever he might choose to trust in the position, and to this the assembly also agreed."

—The Pope, the *Daily News* correspondent at Rome states, having discovered that a sacrilegious traffic in spurious relics was being carried on under cover of the authority of the Cardinal-Vicar of Rome, to whom the authentication of such articles belongs, has called his attention to this scandal, and ordered him to institute a strict inquiry into the matter, and visit the simoniacal ecclesiastics with the utmost severity. The Cardinal-Vicar has issued a circular to Roman Catholic dignitaries throughout the world, stating that no bodies have been taken out of the Catacombs for the last thirty years, and warning them against impostors. These are said to have found their most lucrative field in America.

—Deaths last week, 471.

—It turns out that the firm of Simpkin & Co. consists of a Mr. Rivett, auctioneer, and his two assistants. Mr. Rivett has been fined Rs. 100, he having promised (the *Times of India* hears) to return the money received, and have nothing more to do with lotteries.

—Only 84 passengers availed themselves of Messrs. Cook & Son's Excursion train, which travelled at the rate of *twelve miles an hour*.

—*Indian Herald*: "It is with deep regret that we have to announce the sad news of the death of Brigade-Surgeon E. L. Lundy, under melancholy circumstances. This unfortunate officer, as is perhaps well known, has for some time past been in greatly embarrassed circumstances, a fact which has doubtless been the occasion to him of much mental anxiety. On leaving Allahabad, to which division he has been attached for the past three years, he proceeded to Bombay, where he was to have taken charge of the homeward bound troops which left that port on Saturday last. He was compelled, however, to return at the instance, we believe, of the Allahabad Bank, and arrived in the station on Sunday morning. There is little doubt that this action, which exposed him to a court-martial, must have preyed upon his mind." He took prussic acid.

Selections.

THE LORD'S GARDEN.*

A Word Concerning the Interior Life.

CHAPTER I.

"A GARDEN inclosed, is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits ; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes with all the chief spices: a fountain of gardens, a well of living waters and streams from Lebanon."—*Cant.* iv. 12-15.

A VERY practical lesson has beeu brought to me through apprehending the teaching of Scripture as to the fact that one aspect of my relations to God is that of a garden to the gardener.

One of the greatest difficulties that beset the soul which is seeking to advance in the divine life arises from meddling with itself. We are taught throughout the whole of Scripture that we are clay in the hands of the Heavenly Potter; and God's continual beseeching is that we will abandon ourselves to Him, and, ceasing from our own working, that we will let Him work in us to will and to do of His good pleasure. But we cannot seem to understand this, and we persist in thinking that we *can* do something to help on our own inward life, that we *ought* to do it, and that, in fact, nothing can be accomplished without our activities.. We are, therefore, continually frustrating the purposes of the Divine Husbandman, and hindering His work by our own interference. We seen unable to be still and give Him an opportunity to work. We cannot keep our hands off of ourselves.

And yet, until we do learn the lesson of real interior abandonment, and are able to drop down out of all our interior activities into inward stillness and a quiet waiting upon God, we can never come to know much deep soul work accomplished, nor can we be brought into that true interior union with Christ, which is the ultimate object of our redemption, and the soul's only satisfying portion.

Without this, we shall spend our money for that which is not bread, and our labor for that which satisfieth not. We shall, as we too often have done, strive mightily after the right interior state, and fail lamentably in spite of all our strivings, in fact, I believe, because of them.

Therefore, it is of the utmost consequence that every soul who longs to advance rapidly in the life of divine union should learn the lesson of interior abandonment to God.

And in no Scripture illustration has it been made so plain and practical to me as in this of being a garden in the care of the Divine Gardener.

The lesson is taught in the following chain of texts :—

John xv. 1-5; Matt. vi. 28-30; Cant. ii. 2. Hosea xiv. 5, 6; Ps. xcii. 12; Jer. xvii. 7, 8; Is. lviii. 11 ; Ps. lxxx. 14, 15 ; Jer. ii. 21 ; Is. v. 1, 2, 7 ; Hos. x. 1; Rom. xi. 16-24, Is. xli. 17-19 ; Ps. i. 3 ; Is. xxvii. 2, 3 ; Ps. lxxii. 6; Is. xxxv. 1, 7.

It is very plain that, under the great variety of illustrations thus drawn from garden life, we are taught most emphatically that the soul is God's garden, His vineyard, His vine, His lily, His tree, and that He alone is the Gardener and Husbandman. And, knowing that such an abundance of illustrations of this nature could not have been used carelessly, we must, I think, realize that to be thus the Lord's garden cannot but mean something in spiritual things which will answer to the relations between an earthly garden and its human gardener.

From this thought comes naturally the following practical lesson,—that, if I am the garden only and not the gardener, the vine only and not the husbandman, it is essential to my right growth and wellbeing that I should keep the place and act the part of the garden, and that I should not usurp the gardener's place, nor try to act the gardener's part. That is, as some one has well expressed it, I must simply consent to *be* what I *am*.

Manifest as this is, very few Christians seem really to understand it, and the order of things is consequently continually reversed. We act as though we ourselves were the gardeners, and the Lord the garden, and as though it were necessary for us to cultivate Him, instead of letting Him cultivate us. Therefore, we are full of inward activities, willing, and running, and reasoning, and planning, and resolving, and striving, all in the strength of the creature ; seeking, by our own inward efforts, to bring ourselves into the right frames and conditions. This all ministers to the life of self, which cares very little in what direction its activities are exerted, if only they may be allowed to live. And thus, the inward death of nature and nature's life, which is so absolutely necessary if the soul is to be lost and swallowed up in God and to know no life but His, is rendered impossible. And years pass, and infinite exertions are gone through with, and yet no real interior progress is made. The garden's efforts to cultivate itself have effectually hindered the Gardener's working.

It will greatly help us to understand this, if we consider for a little what are the actual and practical relations of a garden to its gardener.

The garden cannot, it is manifest, choose its own soil, it cannot fence itself around, it cannot plow itself, it cannot lay out its beds, it cannot plant its seeds, it cannot set out its trees or flowers, it cannot cultivate itself, nor water itself, nor dig about, nor train, nor prune, nor watch over its vines. All this is the gardener's work. The garden can do nothing but abandon itself to his working, and yeild to all his processes. And if the garden should seek to usurp the gardener's place, and to do the gardener's work, all would be confusion and ruin.

Now, just the same state of things exists on the spiritual plane. We are the garden, and we cannot choose our own soil, nor fence ourselves in, nor plow ourselves, nor lay out our borders, nor plant our seeds, nor set out our trees or flowers, nor cultivate ourselves, nor water ourselves, nor dig about, nor train, nor watch over our vines. All this is the work of our Divine Gardener. And whenever we try to usurp His place and do His work, we bring

everything into confusion and ruin, for He Himself has said, "Every plant which my Heavenly Father hath not planted, shall be rooted up." All we can do, therefore is to abandon ourselves to His care, and yield to all His processes without reserve. Then and then only shall we be "trees of righteousness, the planting of the Lord, that He might be glorified."

But, further, if the garden cannot do the gardener's work, neither must it carry the gardener's burdens. It would be manifest folly for the garden to worry itself and be anxious over the various processes necessary for its cultivation, since they are not its responsibility but the gardener's, and since the garden itself is utterly helpless to plan, or control, or carry them out. The gardener alone can do this. He must decide on the proper seasons for plowing, and planting, and pruning, and gathering. If rain fails, he must water: if wild beasts seek to ravage, he must protect; if frosts are too cold, he must cover. The care is all his.

The folly, in our case, of bearing the burdens that belong to our Divine Husbandman is not quite so manifest, but it is none the less real. We are as helpless as the garden in the matter of our own care, and protection, and cultivation, and cannot, any more than it, water ourselves in drought, or protect ourselves from ravages, or cover ourselves from frost. He alone can keep us; and He has declared that He will, saying, "I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day."

And further, He has shown us the folly of anxiety. "And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?"

Also He has commanded us, saying, "Let not your heart be troubled, neither let it be afraid. I am caring for you, therefore ye need not take any anxious thought. If I were not going to care for you, I would have told you. Commit all your care to me. Be careful for nothing, and let your requests for anything you desire be made known unto me, and I will attend to it all."

The ears that have heard words like these, and the hearts that have received them, are in very truth the garden of the Lord.

But it may be objected that we are not inanimate gardens, but intelligent human beings, with personal powers and responsibilities. This is true, and it makes an important difference in the two cases. The garden contributes to its growth only by its passivity; but the soul co-operates freely and voluntarily. What the garden is by nature, that we must be by a free and continuous surrender. And when rightly understood, we shall see that this condition of utter abandonment is not inactive, as some might think, but implies the highest state of activity in our wills, since we must actively choose without cessation to have the will of God done in us, and by us, and through us. We *do not cease* from action, but [illegible] through the interior agency of God who works in us to will and to do of His good pleasure.

Thus, we practically lose our own life, that Christ and Christ alone may live in us. We stand aside from self and all self's abilities, from our own willings and our own runnings, from our own reasonings and conceivings about things, and from our own interior efforts of every kind, and are still before God, waiting on Him to do all in us by His own mighty power, and moment by moment abandoning ourselves to His working. For as the lily grows, so must we, not by effort, but by the power of an inward life.

But it is very manifest that all this requires a confidence in God of the rarest kind. For we cannot possibly leave ourselves utterly in His care, unless we are absolutely certain He will take care of us. Moreover, such an abandonment as this needs that we shall be perfectly content with all His ways with us, whether we understand them or not. We must be satisfied with the soil of our interior garden, with the laying of it out, with the sort of plants our Hunsbandman may plant, with the kind of fruits He chooses to cultivate, with the seasons He sends, with the sunshine and the rain that He gives, with the rapidity or slowness of our growth, in short, with all His dealings and processes, no matter how contrary they may be to our own ideas of what we would like in our garden. We must grow a violet as gladly as a rose, if such be His will, or homely everyday virtues as willingly as exalted fervors. We must be as content in winter as in spring, and must rejoice in the storm as well as in the sunshine. We must literally and truly have no choice and no will but His.

Neither must we judge His work, nor question His ways. But as the garden accepts in its passivity every dispensation without resistance and without questioning, so must we in the activity of our wills, but the passivity of the self-life, accept intelligently and contentedly all that our Divine Gardener sends, sure that each dispensation is a part of His order, and necessary to our fullest development.

But this means a very practical interior abandonment, and one which but few souls have the courage to make.

We are tempted, for instance, to blame our temperaments and characters as being the cause of our stunted growth, and to say in effect to ourselves, that of course it is impossible out of such poor soil to produce any fruits that can be acceptable to God. But, if we think for a moment, we shall know that no poorness of soil can be any hindrance to Him, for He has expressly told us that He is able to make even a desert—and no soil can be worse than a desert—to rejoice and blossom as a rose; and to turn the parched ground into a pool, and the thirsty land into springs of water; and to cause grass with reeds and rushes to grow in the habitation of dragons where each lay. This abandonment then means a willingness to sit down quietly with our peculiar temperaments and weaknesses, and feel that there is our place, and that God can make, even out of our poor soil, a garden full of sweet fruits to His praise. —(*Times of Refreshing.*)

A HANDMAID TO THE GOSPEL.

MEDICAL MISSIONARY MEETING.

MEDICAL Missions formed the theme of the monthly missionary meeting held at Mildmay on Tuesday (15th), and the course of the various speakers was so arranged that accounts were received of the good fruits of such work amongst the four leading religious classes, viz., Jews, Mohammedans, heathen, and nominal Christians.

Dr. J. L. Maxwell, of Formosa, who presided, said: The gift of healing is second to none as an aid to the spread of the knowledge of the Gospel. We do not as medical missionaries claim to heal by miracle—although we do pray in faith—yet God's gift of healiug is in our time, as much as in our Lord's time, the wedded helpmeet of the Gospel. By loving acts of service it is our privilege to bring those whom we heal into a state of willingness to listen to Gospel truth, to which otherwise they would have turned a deaf ear. As an illustration of this truth Dr. Maxwell related the following cheering incident, which occurred at Tien-tsin, the port of Pekin, the particulars of which were sent home by Dr. Mackenzie:—

REMARKABLE OPENING IN TIEN-TSIN.

When he arrived at Tien-tsin to take charge of the Medical Mission there, he found a native dispenser indeed, but no foreign drugs and *no money*, although all the subscriptions for the year had been gathered in. The missionaries committed the matter to God in prayer, and after much consideration decided to appeal to the Viceroy for pecuniary help on the ground that the dispensary was of much benefit to the Chinese. But though the paper was presented and supported by the United States Consul, and the Viceroy remarked that the object was a good one, no reply was given to the appeal. After about two months—now more than twelve months ago—Dr. Mackenzie, with Mr. Irwin, the civil doctor, was summoned to the yamen; as Lady Li, the wife of the Viceroy, was seriously ill—so ill, in fact, that her case had been declared hopeless by the native doctors. After a time, by the goodness of God, the dangerous symptoms passed away, and a steady improvement set in. For the complete restoration of the patient, however, a mode of treatment was necessary which brought the doctors into direct opposition to the social prejudices of the Chinese. So, with the concurrence of the Viceroy, a message was sent to Miss Howard, M.D., of the American Methodist Mission, asking her to join them in their treatment of Lady Li. Miss Howard came at once to Tien-tsin, and quarters were provided for her in the Viceregal yamen.

Next the Viceroy consented to witness some surgical operation performed, and as crowds of the halt, blind, and the sick poor outside the yamen gates were waiting daily for the doctors, begging to be healed, while others of various grades were waiting to be seen inside the outer gates, before they could reach the presence of the Viceroy, his Excellency first gave a room outside the yamen gates for attendance on the poor; and then, as the numbers continued to increase, he set apart a portion of the fine memorial temple lately erected, for the work of the dispensary, advancing money for drugs and necessaries, and ordering the bills to be sent in to him for settlement. As another mark of his good-will, he has appointed Drs. Mackenzie and Irwin medical attendants upon the Viceregal court. Since that time a hospital for in-patients has been built by contributions from the Chinese, the whole amount received being £900. A military mandarin opened the subscription list with a donation of £150, without being asked to do so.

Very few have gone away from the hospital without becoming acquainted with, and in many cases deeply interested in, Gospel truth. The last baptism in the church there was one of the hospital patients—a very remarkable case of conversion. Employed in the prefect's yamen, he was a thorough scoundrel, gaining money by demanding black-mail from the keepers of houses of ill-fame. At the hospital he became deeply impressed with his great sinfulness, and by the time he left he had learned of the love of the Saviour of sinners. He threw up his old post, and having at last found a situation consistent with his profession as a Christian he was received into the church. He is a most promising convert.

As a further illustration of the influence of medical missionary work, Dr. Maxwell told how in Central Formosa there existed a wide region which on account of the savage nature of the tribes who inhabited it had been up till a few years ago found impenetrable by the missionaries. Eleven years ago, however, a farmer came from this region to be treated in the hospital, having heard that there was such a place where diseases were cured. He was admitted, and remained in the hospital two months, during which period he received Gospel instruction. At the end of that time he left, a new man in Christ Jssus, and did not hide his light under a bushel; the result of his testimony has been the gathering out of many of his neighbours and the formation of four Christian churches in the district, one of which has seventy-five members, who have unaided built a new church capable of accommodating from three to four hundred, and from Sunday to Sunday this place is filled.

HIS OWN CITY.

Dr. Vartan, who for twenty years has laboured in Nazareth, gave some particulars of the nature of the work in the hill country of Galilee, chiefly amongst Mohammedans and Eastern Christians, there being scarcely a Jew at present residing in this ancient Israelitish town.

In 1861 Dr. Vartan went to Syria, in order to be helpful to the sufferers through the Lebanon massacres. While staying at Beyrout he received a letter urging upon his attention the claims of Nazareth. The very name and associations of the place seemed to sound in his heart as a loud call, and so he assented. On arriving at Nazareth, he found there was indeed great need of medical help. In illustration of this the speaker mentioned some of the strange remedies which were prescribed by native wise men. The work began in a small way, but by and by the new doctor won the confidence of the people, and at the same time their gratitude, and consequently those who formerly would have spurned the idea of listening to the Gospel were now willing to hear what the physician had to say. Frequently from 100 to 150 are thus gathered to hear the Gospel, and these are not merely from Nazareth, but from far-off districts, whence they had been attracted by the fame of the healer. Of these large numbers of Mohammedans and nominal Christians have had their prejudices removed, their eyes opened to their danger, and not a few who came to the hospital miserable in body and soul have gone away rejoicing in Christ.

Amongst those who had thus confessed Christ, Dr. Vartan mentioned a poor Mohammedan, blind in both eyes with cantaract, who was admitted to the hospital, underwent an operation, was cured, and manifested deep gratitude. While under treatment he heard of Jesus, became convinced of sin, and found the Saviour. Since then he has been telling to others what a dear Saviour he has found. Another instance was that of a young Jew, who similarly found Jesus Christ as the Messiah of Israel. In like manner a Roman Catholic found the hardness of his prejudice softened under the influence of the kind treatment and faithful testimony, and he too is now testifying for Christ.

There are but indications of the remarkable way in which God has continued to bless medical missionary work in Nazareth. In conclusion, the speaker mentioned that much inconvenience had been caused by the necessity of hiring premises, and the consequent frequent changes. The Edinburgh Medical Missionary Society have at length resolved to erect premises for the work, and as a token of gratitude two former patients have offered sites for the buildings. A considerable sum of money has already been raised, but about £1,000 are still required to erect a Hospital, Dispensary, and Mission Home, from which as a centre Christian light and Christian influence, will radiate to those around who are sitting in the darkness and shadow of death even in His own land.

HINDRANCES REMOVED.

Dr. GOULD, of Swatow, China, followed with an interesting address on work in that land, where he pointed out there are certain special hindrances to the spread of the truth—hindrances which are greatly met by medical missionary work. Foremost amongst these is the opium traffic, which has caused Chinamen to detest the English. The care bestowed by medical missionaries on the cure of opium victims has been the means of convincing many that missionaries at least have no part in the evil trade. Another obstacle is Chinese pride, looking as they do on all foreigners as barbarians. The cures effected by European medical men have been the means of showing Chinamen that in this branch of knowledge at least we are superior to them, and this induces a readiness to listen to our teaching.

Dr. Gould concluded by pointing out how the gratitude of the healed patients was often the means of opening the way for the Gospel in places hitherto sealed to the truth.

Dr. DIXON, of the Mildmay Mission to the Jews, gave some interesting particulars of the Bethnal Green Mission, where the dispensary and the little hospital have proved a true handmaiden of the Gospel in opening doors long closed: and thus the deaconessses, who carry on this mission, have had greater access to the homes of the poor. Then over 4,000 patients have visited the dispensary, on an average four visits being required, and on each occasion they have heard the Gospel declared. The Lord has been pleased to give many tokens of blessing in connection with this mission.—*(Word and Work.)*

JOTTINGS OF A GENERAL EVANGELIST.

I HAVE a sort of 'roving commission,' and labour for the Master where the way opens. For nearly a quarter of a century I did the work of a minister in the Primitive Methodist Connexion, and then was set apart for evangelistic work, especially to urge Christians to be cleansed from all unrighteousness, and be baptized with the Holy Ghost, and thus be empowered to pray and work for the salvation of a guilty world. Personal feedom from the corruption which is in the world through lust is the present privilege of all believers who prefer that good to everything else, and is the highest preparation of instruments of righteousness. I am more and more strengthened in the conviction that the consistent inculcation of these principles will move the Church and the world as nothing else can.

In fulfilling my mission I held a fortnight's services in August and September last, in the east end of London, at Cubitt Town, on the Isle of Dogs. I gave an address in the open air every day during the dinner hour to the working-men in the shipbuilding yards, and we held another half-hour's service on the same spot in the evening, before the indoor service; and these open air services were of a most interesting character, those at midday especially. These hard-handed sons of toil heard the good news of salvation with remarkable attention, and there was not the slightest interruption, save on the first day, when some disciple of Bacchus interjected a silly remark. His sober mates told him to '*shut up*' in such tones that neither he nor any one else dared to play the scoffer again. These services revive the memories of sacred truths taught in childhood and soften the prejudices unhappily fostered by many of the London artisans and labourers against 'the *parsons*.' At every evening service in the chapel some professed to receive special good. There was a fine flow of holy feeling at a fellowship meeting on the Saturday night. While we were singing—

'He saves me from sinning, He saves me from sin,
He fills me with love by His presence within,
Hallelujah! 't is done!'

'our mouth was filled with laughter and our tongue with singing.' Some will live on a higher plane of life through the greatness of the blessing of that hallowed hour.

The Gospel has won some splendid triumphs in this neighbourhood. A man here, of the 'navvy' class is an illustration of what the grace of God can effect. Like too many of them, he spent a large proportion of his hard-earned wages in drink and when, in the quarrels at home, he forgot the love of a husband, the 'weaker vessel' was grievously wronged. Frequently the strap which he buckled round his waist was taken off and applied to his wife's shoulders. He had several straps, and one day, in return for his attentions, his wife cut one up and made him a pudding of it. She took it to him to his work for dinner, but did not stop to see how he enjoyed it. On his return, he retaliated with the one he was wearing. She with persevering pluck, cut up the next she laid her hands on, and made him another pudding. Jem was induced to sign the pledge, the strapping business ended, and they ate their food with gladness.

'"T is not the food, but the content
Thst makes the table's merriment.
Where trouble serves the board, we eat
The platter there as soon as meat.
A little pipkin, with a bit
Of mutton or of veal in it,
Set on my table trouble-free,
More than a feast contenteth me.'

He became convicted of other sins as well as that of drunkenness, and the good Spirit led him to seek everlasting righteousness. His heart was fairly broken under appeals from a woman's lips. He left the place, but was followed and brought back to a meeting for prayer. 'This poor man cried, and the Lord heard, and saved him out of all his troubles.' He had smoked since his boyhood, but he thought that his little black pipe now appeared to make him look more like a drinking sinner than a decent Christian, and he gave up the use of tobacco. He says that the appetite seemed to be at once destroyed, and that he has never had an hour's inconvenience from it since. He is now respected and trusted in his situation, and 'in season and out of season' he urges others to seek the liberty and blessedness he has found. There is happiness at home now. A man who was relating his experience in the presence of his wife said, 'Before I got converted there was not much peace at our house; my wife knows I was a tartar.' The wife replied, 'Ah! thoo wert, lad—cream o' tartar.' Why should not all the habitations of men be Christian abodes? 'In Him shall all the families of the earth be blessed.'

After leaving the Isle of Dogs I went to Golborne, a town of between 4,000 and 5,000 inhabitants, about midway between Manchester and Liverpool. Going out to early prayer-meeting one Sabbath morning, one of the first things I saw was a farmer going to 'wheat-hauling.' I asked him if he had not mistaken the day of the week, but he intimated that he knew what he was doing! We had had a month of the finest weather that could be desired, and for another week the sun shone on that field which the farmer cleared on Sunday. I found a small place of meeting, with no provision in the ceiling for ventilation, and was informed the front windows had not been opened for ten years? A crowbar made them move, for the benefit of all concerned; and every night in the week some souls professed to find pardoning mercy. During the dinner hour I gave an address at the gates of a large cotton mill, and conducted another half-hour's service before entering the chapel. We had ten good open air services in one week. The next eight days I spent at Edge Green, a colliery district in the same township. We have a good chapel here, which the colliers, with honest pride, keep, with its surroundings, in good condition. I met them at the pit as they left their work, and held a service with them on the bank. Many of them squatted around on their heels, as only miners can, and heard with attention the Word of life. The meetings increased in interest till the close. Several professed to find mercy on the Sabbath, and some in the beginning of the week; but the mass seemed to hold out against God and His truth till, on the last evening, seven or eight broke down in penitence, as persons should who have sinned against the Lord their Maker and their Redeemer, the holy One of Israel.

I went next to the Isle of Man. The first week I was at Ramsey, where I had a meeting every afternoon for the exposition of the Scriptures, and a sermon every evening in the chapel, and assisted at a meeting in the market place. I kept the subject of 'holiness unto the Lord' steadily before the people, and many professed to be graciously revived. They engaged to hold a weekly meeting for the specific object of seeking full salvation, and had their first good service on Saturday night. The following week was spent at Kirk Michael, an agricultural village. They confessed that many years

had elapsed since they saw a sinner saved here, and I began to fear it would be some time longer; but on the last two evenings many yielded to the strivings of the Holy Ghost and earnestly sought salvation. Special were afterwards carried on, which have been greatly owned of God.

I then proceeded to the city of Bath, and spent a fortnight there, conducting three services each Sabbath, and two on each week day. Every day some professed to receive pardon or purity. The next fortnight I spent at South Shields, and conducted services in the same way, which were eqully rich in blessing. While preaching here one night on the subject of 'a clean heart,' I urged that those who knew their need of one should pray for this and for nothing else, till that prayer was answered; assuring them that God would certainly vouchsafe an answer, as certainly as He would to a penitent who prayed, 'God be merciful to me a sinner.' Some of the most appropriate prayers followed that I have heard for a long time; and many testified that God did, in very deed, 'make clean their hearts within them.' This is not a new theme here. Some of them can remember when great strife nearly rent this station asunder, and John Petty was sent to heal the breach. He preached heart-purity as a present attainment through faith in Jesus Christ, till contenders forgot their contention, and in six months the station was in a flame of revival glory.

This brings my jottings to the beginning of November, when I commenced a fortnight's labours at Beverley, in Yorkshire, and found a people prepared of the Lord. Mr. Stephenson had given a regular course of lectures on 'holiness.' These had moved the people, had quickened believers, and some transgressors had learned the way of the Lord. He was surprised one night, after his holiness lecture, to see careless sinners coming forward to seek mercy among those whose who were seeking holiness of heart. John Wesley said that when entire sanctification was pressed upon regenerated people, the work of God would go forward in all its branches, and facts illustrate the truth of this position. One night here, when my one object was to show that '*perfect peace*' was the privilege of all believers, fourteen adults came forward and sought and found forgiveness. Besides the various services of the Sabbath, I gave a Bible reading in the afternoon, and preached in the evening. A mission band sang through the streets before the evening services. During the fortnight the resident minister took the names of one hundred and forty adults who professed to obtain pardoning mercy. Many also professed to be 'sanctified wholly.' While I am writing, an account of these services and the progress of this work is being published by Mr. Fell. He says: 'Since the Rev. George Warner's visit upwards of sixty have been added to the list of converts. These, with about thirty others, received prior to his successful campaign, make the total of adult converts two hundred and thirty. Not fewer than three hundred persons have sought purity of heart, among them a considerable number of the new converts. One noticeable feature in the case of these brethren is that, so far as the writer is aware, all of them have voluntarily given up the use of tobacco; some of them express themselves as distressed at the recollection of the fact that they have spent more *shillings* upon this indulgence than they have given *pence* to the support of God's cause.' 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'—(*Experience.*)

SOUL SAVING PREACHING.

(From *Experience.*)

PAUL GAVE PROMINENCE TO SOLEMN AND SAVING TRUTHS:—'Jesus Christ and Him crucified.'—'The terror of the Lord.'

'There is a danger of idolising intellect, whether exhibited in sermons, books, or conversation; and the idolatry damages the idol as well as his worshippers. Happy would it be for us if we could only see more grace in the more gifts, that in every case the glory may be all the Giver's!'—*Owen.*

'In all our various congregations there are your fantastical, voluptuous hearers, that hear only to please their fancy or imagination. So they come to God's house on purpose to try if they can hear a pretty sentence, any fine jingle, some flashes of wit. For it may be, they have found some who have to do with this sacred word that will allow themselves to be so vain as to gratify them in such things. Remember an ancient saying: "*It is a dismal token upon a person to seek for the gratification of his fancy in serious matters.*"—*Howe.*

'Too often the Cross of Christ is rendered of none effect, through the vain affectation of preachers to recommend it by the affected graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its genuine beauty and glory are tarnished: but the Spirit of God disdains to set His seal to the Word thus preached; it proves the mere shadow of a feast, at which the guests are starved; and an amusing display of ingenuity, instead of an assault on the strongholds of Satan.'—*Scott.*

'My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.'—*Newton.*

'You cannot overthrow falsehood by negation, but by establishing the antagonistic truth. The refutation which is to last must be positive, not negative. It is an endless work to be uprooting weeds; plant the ground with wholesome vegetation, and then the juices which would have otherwise fed rankness will pour themselves into a more vigorous growth; the dwindled weeds will be easily raked out then. It is an endless task to be refuting error! Plant truth, and the error will pine away.'—*F. W. Robertson.*

'Preachers, by making light of common truths, and indulging in a spirit of curious speculation, will render preaching rather an entertainment than a benefit to the soul.'—*A. Fuller.*

'The cause of enmity against real Christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is any way of preaching the Cross so as not to offend the world is to know nothing of the subject. It is a great error, however, to rail against human learning, so as to imply an undervaluing of knowledge. A man may have little of what is called learning, but he must have knowledge. Bunyan was such a man.'—*Cecil.*

'To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating the great Scripture truths of redemption, grace, etc., which alone can enable and incite us to forsake sin and follow after righteousness,—what is it, but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go?—*Bishop Horne.*

'The preacher showeth learning that showeth Christ, and is a means to drive God's grace into souls.'—*Perkins.*

'To make a sermon, and Christ not the main thing in it, you may call it discoursing, it is not preaching.'—*Hall.*

'It is said of the late Rev. L. Richmond, that Christ Jesus was the soul of all his discourses; every precept, every promise, derived its force and value from its bearing and relation to Him.'—*Grimshawe.*

'I find that ministry most efficient, and indeed that ministry alone efficient, in which the doctrine of the Cross of Christ obtains the same prominence with which it was exhibited in the preaching of the apostles themselves.'—*Burder.*

'The Rev. John Newton used to say, his grand point in preaching was, "To break a hard heart, and to heal a broken heart."'—*Life.*

'My witness both within and above me knows, and my pained breast upon the Lord's day at night, that my desire to have Christ awful and amiable and sweet to my people is now my joy; and it was my desire and aim to make Christ and them one.'—*Rutherford in Prison*, 1637.

'Discourses containing little that awakens drowsy attention, little that enforces plainly and home what men must do to be saved, leave them as unreformed as ever, and only lull them in a fatal security.'—*Archbishop Secker.*

'A lady, who heard Whitefield in Scotland preach upon the words:—"And the door was shut!" being placed near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth; and overheard one say, in a low tone, to the other, "Well, what if the door *be* shut, another will open." Thus they turned off the solemnity of the text. Mr. Whitefield had not proceeded far when he said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What matter if the door be shut, another will open.'" The two young men were paralysed, and looked at each other. Mr. Whitefield proceeded: "Yes; another *will* open. And I will tell you what door it will be: it will be the door of the bottomless pit! the door of hell!—the door which conceals from the eyes of angels the horrors of damnation!"'—*Sir J. Williams.*

Miscellany.

—*Church Missionary Intelligencer*: "Twenty Years' Progress in the C. M. S. Missions":

The CHINA Mission in 1860, after fifteen years' faithful labour, was still in its infancy. There were but 150 converts; and Mr. Venn commences that section of the Report with these words: "The aggressive operations of the Society in China during the last year have been confined to *one* of its three stations," the other two being held only by new-comers learning the language. That one station was Ningpo, to which belonged almost all the converts. In the history of one of the other two, Fuh-chow, the year 1860 was a memorable epoch indeed. It was in that year that the Committee resolved to withdraw from a city which had yielded no fruit to ten years' labour; that the young missionary, George Smith, begged for one more year's respite; and that the Lord then sent the first droppings of the coming showers of blessing. Just as 1860 is dying out, on December 22nd, Smith writes, "I hope that a brighter day is about to dawn upon us. There are three men whom I look upon as really honest inquirers." When Mr. Venn inserted those simple words in the short paragraph allotted to Fuh-chow, he little thought of the deep historical interest that attaches to them to-day. For that barren field has become the brightest spot in our China Mission. In more than a hundred towns and villages in the Fuh-Kien province you may now find 3000 Christians, four Native clergymen (besides two others who have died), 100 catechists, and 104 churches and chapels.

Taking all the China stations, the 150 C. M. S. converts have grown to 4000, and eleven Chinamen have been ordained to the ministry of the Church. Or, enlarging our view, and taking in the Missions of other societies, we find 50,000 Chinese Christians where there were not 5000 twenty years ago. China, in fact, is begining to occupy a fairer place among the mission-fields of the Church of Christ; and the C. M. S. alone expended 16,000*l.* there last year, against 3500*l.* in 1860.

In one respect no advance can be reported in China. In 1860 we find the senior missionary writing with sorrowful indignation of Christian England having just "forced the gates of Peking, and burnt down the imperial palace, to secure legal access for *opium* to all parts of

China." That senior missionary was Mr. (afterwards Bishop) Russell, who but lately died at his post without seeing any remedy found for that gigantic evil.

The next mission-field is one whose name does not appear at all in the 1860 Report—Japan. Only seven years had then elapsed since the first attempt had been made to break the seal which for more than two centuries had hermetically closed the mysterious empire against all intruders. Only two years had elapsed since the British treaty had secured to foreigners the right of residence at certain ports. Eight years more were to pass away before any foreign Minister could get a sight of the Mikado; nine years, before the first English missionary was to land; thirteen years, before his successors, or the Americans who had preceded him, could do any open missionary work. And now? Western civilization is established in Japan—railways, telegraphs, light houses, pillar letter-boxes, daily newspapers, and school inspectors; nearly a hundred missionaries are at work; some five thousand Japanese Christians have been gathered already, mostly of the educated classes; and the leading Native newspapers make no secret of their belief that, in the words of one of them, "if Christianity should progress in the future as it does now, it is certain that this religion will prevail all over our country." And if the share of England in this grand work is relatively but small, let us rejoice that the C. M. S. has now nine missionaries at five stations, and already two hundred converts.

—The *Christian Week* gives an account of the Glasgow Noon Prayer Meeting, Monday, March 14th:

Mr. Alexander Sloan presided, and opened by singing the 23rd Psalm. After engaging in prayer, he read first chapter of Isaiah. Major Colquhoun read the requests, for which prayer was duly engaged in. The meeting was then thrown open for reports.

Rev. R. GAULT introduced Rev. Mr. Stothert, who said he was a Free Church missionary in Bombay, and desired to tell in a very few words something about the general evangelistic enterprise in Bombay, in order that their sympathies and prayers might be increased. One great movement they had lately was the Rev. Dr. Somerville's visit to Bombay, which led to much good, especially in the formation of a Young Men's Christian Association, which is still flourishing. One part and one of the most interesting parts of the work of these young men, is among the sailors. A number of ladies give their help, and the services are conducted in a very interesting manner. Then there is a good number of soldiers there. Just before he left he was at a station near the centre of India, where there was a large number of soldiers, but no chaplain or religious teacher. Accordingly, he went to the commanding officer, and said that if there was any service, he should be glad to take part and preach a sermon. And that was the first time in their lives that many of them had listened to a Presbyterian minister. The soldiers were delighted to hear the preaching. Then there are railway stations within easy reach of Bombay, where there are many thousands of people requiring religious instruction, and he was glad to say that recently something more has been done for these people than hitherto. The most successful agency engaged in this part of the work has been that of the American Methodist friends, and he rejoiced to take every opportunity of testifying to the good work done by Wm. Taylor, with which name he supposed all would be familiar. They have done much good, and many have been brought to Christ through their instrumentality, and now there are several congregations formed. God has undoubtedly blessed their efforts in a remarkable way. He recommended these devoted brethren, as also the other various evangelistic missions carried on in India to the prayers of the people of Glasgow.

Mr. A. S. D. COLQUHOUN reported that Dr. Somerville has been engaged in St. Petersburg for the past week. The meetings held there have been increasingly attended, although it is not known what effect the events of yesterday may have upon his mission.

Mr. DUNCAN MACPHERSON stated that he had received a letter from the gentleman who had been chiefly instrumental in bringing Dr. Somerville to Russia. It was written on Monday last, and does not give an account of the meetings during the week, but refers to the reception of Dr. Somerville, who had arrived on the previous Saturday evening, "as hearty as ever, in company with Mr. Young. On Sabbath they had a prayer meeting and conference. At eight the first evangelistic service was held at which about 200 Christian workers and sympathisers were present. Dr. Somerville, who presided, was grand and eloquent, and looked like an apostle. The stone has now been set a-rolling, and God alone knows what will be accomplished.

TELEGRAPHIC NEWS.

Athens, April 13th: Greece has accepted the proposed settlement of the frontier question if the Great Powers guarantee a peaceable surrender of the territory allotted to her, and also appeals to the Great Powers to protect the Greeks remaining under Turkish rule.

St. Petersburg, 13th: According to a despatch from General Skobeleff, the submission of Tikma and other Sirdars close the Tekke Expedition.

London, 14th: The Earl of Dufferin has been appointed the British Ambassador al Constaninople.—Latest advices from the Cape state that the Basutos have accepted the mediation of Sir Hercules Robinson, the Governor of Cape Colony.—A despatch from the Indian Government promises the repeal of the Vernacular Press Act next winter.

15th: The cessation of Goa to England, as rumoured in the Bombay papers, is officially contradicted at Lisbon.

St. Petersburg, 16th: The assassins of the late Czar were hanged to-day.—The Russian import duty on raw jute is now forty copecks per pood (36 lbs).

Athens, 16th: The leaders of the Opposition party here condemn, the policy of the Greek Government. The ambiguity of Greece's acceptance of the proposals made by the Powers will possibly delay the settlement of the frontier question.

Berlin, 17th: Prince Bismarck proposes the further coinage of 15,000,000 of silver marks.

Athens, 17th: An enthusiastic meeting has been held here, at which the policy of the Government in their negociations with the Powers has been denounced. Popular agitation against the Government is increasing owing to their action respecting the frontier settlement.

London, 18th: The *Daily News* publishes a telegram from its special correspondent at Merv, dated 8th April, stating that a council of two hundred chiefs has been held at which it was resolved to avoid hostilities with Russia and Persia.

Rome, 18th: The Italian Ministry have withdrawn their resignation, which was tendered on the 7th instant owing to a vote of confidence in the Ministry having been negatived in the Chamber of Deputies.

Paris, 19th: The Monetary Conference commenced its sittings here to-day. The following are the countries which were represented at the meeting, viz:—England, France, Germany, the United States, Russia, Italy, Spain, Portugal, Belgium Holland, Greece, Denmark, Sweden, and the Swiss Confederation.—M. Magnin, the French Minister of Finance, who was elected President of the Conference, advocated a bi-metallic standard.

London, 19th: The Earl of Beaconsfield had a very serious relapse during last night, and died at 5 o'clock this morning. His Lordship suffered no pain, and was conscious to the last.—The annual Easter Monday review of Volunteers took place yesterday on the Brighton-downs, and was a great success. Twenty-five thousand men of all arms were present.

20th: An official communication has been published, in which Her Majesty the Queen expresses how deeply grieved she is by the death of the Earl of Beaconsfield. In him Her Majesty says she has lost a most valued and devoted friend and counsellor.—All political parties are united in deploring the Earl of Beaconsfield's death.—The news of the event has caused a great sensation throughout Europe.—Mr. Gladstone has offered a public funeral.—General Sir Frederick Roberts has arrived in England from the Cape.

Paris, 20th: The members of the Monetary Conference have appointed a Committee of fifteen to frame a programme. The Committee will meet on the 23rd instant. The plenary sitting will be fixed later on.

London, 21st: The executors of the will of the late Earl of Beaconsfield have declined to accept a public funeral offered by Mr. Gladstone. His Lordship will be buried in his wife's vault at Hughenden in accordance with a request to that effect in his will.—The Great Powers have proposed a convention to Greece and Turkey to arrange the details of the settlement of the frontier; the convention to be under the auspices of the Powers.

PASSANGERS SAILED.

Per P and O Str *Siam*, 21:

For Southampton.—Mr Mrs and Miss Dane, Mr T Moss, Mr Henry Dickson, Major and Mrs Temple, Miss Willis, Mr C Holmes, Mr O Ogilvie, Dr and Mrs Beeg and child, Major D H Robertson, Mr J C Shays, Mr Rogers, Mr Harrison, Mr Pittock, Mr J M Luff, Mr W O Livingstone, and Mr A G Bradford.

For Brindisi.—Rev W I F Fennel, Mr and Mrs Rundall, Mr W M Souttar, Mr Q McLintoek, Major the Hon'ble H Legge, Capt A Rind, Sir Thomas Thomson, Bart., Mr T Crocodile, Mr P E Clunn, Dr Lumsdaine, Mr A Wills, Mr T Wooley Dod, Mr E P Short, Major J H Gordon, Mrs M F Coussmaker, Mr E Wallace, Col J H B Brooke, Mr John Simpson, Mr C H Candy, Col C Grant, Mr J F Thomson, Lord Ogilvie, Mr and Mrs Mullaly, Mr Wm Payne, and Mrs Crossdale.

For Venice.—Mr C I Groom, Miss Balby, 2 native gentlemen, Mr Macnaghten, Mr W P Brodie, a gentleman, Miss Jacob Hood, Mr S Jackson, Mr and Mrs F N Wright, Capt and Mrs Hopton, Mrs H Tyndall and child, Mr F Stoker, Mr and Mrs J G Cooke, Mr L Perrot, Mr Simpson, Mr J M Lewis, 2 Misses Barnett, Mr R Scott Moncrieff, Mr O Barrow, and Mrs Wilson Bell.

For Suez.—Col Moore, and Mr C Gray.

PASSENGERS ARRIVED.

Per Str *Clan Macduff*, 17, from Liverpool:

Mr W Galbraith, Mr T Smith, Mr W Sweet, Mr T Hodgson, Mr and Mrs J Darling, Mr and Mrs Evans, Mrs Evans, (Senr.,) Mrs Kemp, Mrs Collett, Mr and Mrs H G Sheffield, Mr C Boniface, Mr H C Phillips, Mr Geo Emerson, Mr W Nicholson, Mr M C Millard, Mr N Schumache, Mr R Waston, and Mr J M Harrower.

Per P and O Str *Australia*, 19:

From Southampton.—Mr E C Bird, Mr and Mrs Clarke Jervoise, Miss Clarke Jervoise, 2 children, and infant, Mrs Strahan and infant, Miss H R How, Mr and Mrs Gabb, Miss A Q Price, Miss M Chapman, Mr E Knowles, Mr Stuart, and Cap Braithwaite.

From Brindisi.—Major Moncrieff, Mr G Helm, Mr Hernandez, Mr Eussoof Heptoola, Mr G Abbott, Mr Owen, and Mr W H Paulson.

From Venice.—Mrs A Jackson.

Domestic Occurrences.

BIRTH.

BLAKE—At the Free Church Mission House, Gowalia Talao, on the 20th inst the wife of the Rev. Buchanan Blake of a daughter.

DEATHS.

SPRINGER—March 30th, at Poona, Mrs Joanna Springer, widow of the late John Hans Springer, Esq.

LINN-PEREIRA—April 15th, at Bellasis Road, Byculla, Hyacinth Cleotilda, child of Mary and John Linn-Pereira, aged 3 months and 7 days.

STRIP—April 16th, at Camp Baroda, after a few days illness, Sarah Florence, aged 23 years and 7 months, wife of Samuel Algernon Strip.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd April 1881.

J. H. Irvine, 15th June 1881, Re. 1; Rev. Dr. James Shepherd, 26th January 1882, Rs. 7-10; James Budd, 31st March 1881, Rs. 1-8; Seargent Major Cummings, 28th August 1881, Rs. 7-10; E. Haydn, 16th April 1882, Rs. 6; Mr. Drennan, 15th May 1881, Rs. 6; Mrs Macdonald, 3rd July 1881, Rs. 6; George Baird, 1st January 1882, Rs. 7-10; Revd. Hormusjee Pestonjee, 3rd February 1882, Rs. 7-10; David Bhore, 30th June 1881, Rs. 4-4.

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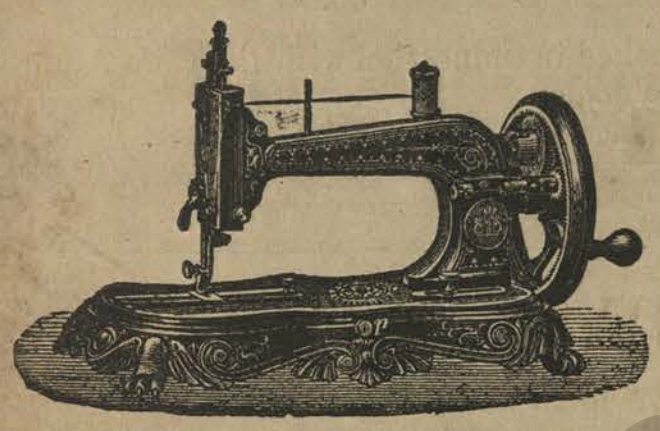

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